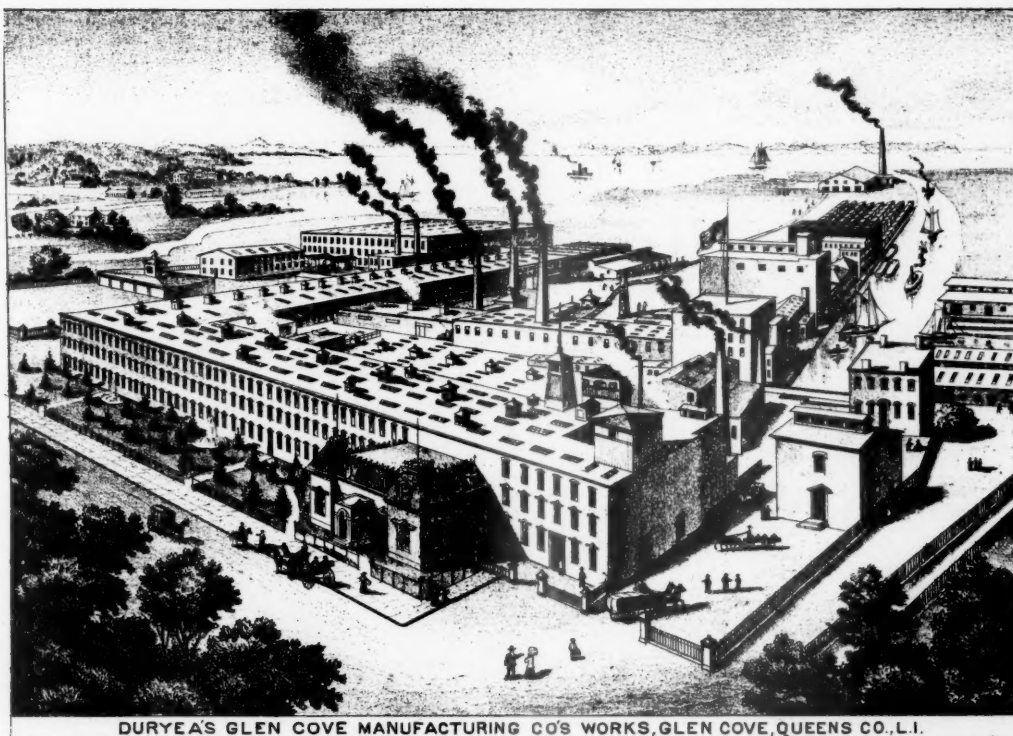


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AUGUST 1960

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Readers' Forum

Indignant Quaker

Because of the June issue's interesting material, in particular, the story of Jericho's rapid transition from quaint old village to a future super-highway intersection, I'm afraid that all my Quaker spirit has arrived at a point of indignation which may not be especially righteous. However, it is probably fortunate that great consolation was found in the author's own sentiments.

As children we used to attend the Fifth Day School (Sunday School) in the then pastoral quiet Jericho Meeting House where the grave of Elias Hicks remains on the grounds.

(Continued on page 180)

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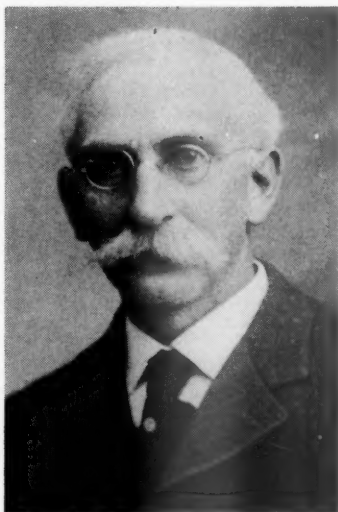
Elihu Miller-Wading River Botanist

Norval Dwyer

IN THESE modern times, when the natural beauty of Long Island, once known as the garden spot of America, is being carelessly stripped away to make room for prosaic housing developments, industries, highway networks and over-sized airfields, one man should be gratefully remembered for the contribution he made to the preservation of the unusual botanical history of Suffolk County. This man was Elihu Miller of Wading River, a widely known horticulturist and botanist.

In 1874, along with H. W. Young of Aquebogue, Elihu Miller published a catalogue of all the flowering plants and ferns growing wild in Suffolk County. The list was carefully compiled and classified in Latin, and has been a scholarly reference for other botanists. The great majority of the specimens named were collected by the authors over many years. When the authors were in doubt as to the identity of a plant, they referred it to the state botanist at Albany, or to a botany professor at Yale. It was a unique and valuable donation to the botanical history of the county; and fortunately the catalogue is appreciated; for in 1874 it sold for ten cents a copy, but today a copy is worth at least five dollars.

In addition to this catalogue Mr. Miller made a further contribution to the botanical history of the county by selling a collection of over five thousand specimens to the Brooklyn Botanical Gardens. Each plant was carefully preserved, mounted on cardboard and given its common as well as its botanical name. He also gave another collection to Williston Seminary in Massachusetts, where he had first studied botany as a student, and where he graduated in 1868.



Elihu Miller

Through a book on the flora of the United States published by Britton and Brown, Elihu Miller's fame as a botanist even spread to Germany. The book included many of the Miller specimens listed and photographed with his name beneath them, and it was seen by a noted German botanist of the Heidelberg University, Dr. Hugo Gluck. Dr. Gluck later came to the United States to collect living specimens of American wild flowers to be transplanted at Heidelberg University, and the first botanist he visited was Elihu Miller, and the first place where he began collecting plants was Wading River.

By profession Elihu Miller was a horticulturist, his specialty being the cultivation of seeds and bulbs. His farm was known as one of the largest and best of its type in this whole area. He was very fond of gladioli, and he introduced several new strains of his own. In a Miller spring catalogue of 1913, some of these original varieties are enthusiastically described by him: "Fascinator — magnificent salmon-pink, flamed with carmine; blush throat with lake

pencilings; strong stiff stems; spike well filled with large flowers of great substance." Or, "Viola-deep violet-blue with a white throat, the three lower petals having a large purplish garnet blotch edged with canary-yellow."

The fields of gladioli were located at the terminal of the old Wading River railroad line; and for years travelers steamed up to the sight of acre after acre of these vivid flowers blazing red, pink, yellow, purple and bright white against the blue backdrop of sky.

Those fields are gone now, as well as the greenhouses from the Miller Homestead, and the many varieties of grapes cultivated by Mr. Miller in his later years. But in the lovely Miller yard a quick tour of the grounds will still reveal yellow-green spears of bamboo, planted there by him, tall English holly, five varieties of magnolia, including the lesser known *parviflora*, Japanese yew, Chinese *Enkianthus*, and other unusual shrubs.

Elihu Miller made further contributions to botany and horticulture through active membership in affiliated organizations. He was a trustee of the New York Agricultural Experimental Station at Geneva, New York, a member of the Brooklyn Institute of Arts and Sciences, the Torrey Botanical Club, and a life member of the Suffolk County Agricultural Society. He also gave lectures on botany to horticultural groups around the county and as far away as Boston.

It is not too hard to understand how a love of wild flowers and plants could become so firmly rooted in the life of this man when one sees today just across the street from the house where he was born, little boys exploring around the edges of the old pond, expertly naming the

lavender Joe-Pyeweed, and dipping jewel-weed leaves under the water's surface to show the gleam of silver phosphorus bubbles along the green veins. Or, on walking in the woods not a quarter of a mile from the house, to find in season, trailing arbutus, pink lady's slipper, or the tiny green mosses with their miniature red blossoms. Today's boys growing up in Wading River have a remarkable knowledge of the names of the varieties of trees and berries that can be found not five minutes walk from the village center; and there is no doubt that Elihu must have been the same kind of boy.

In fact, there is a charming story connected with a daguerreotype taken when Elihu was only eight or ten

(Continued on page 180)

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Swingletree Days

OUR PLAINEDGE home stood in what was called "The Gore." Although at the time we thought the name a poetic one, we have since learned it is a common term with deed-makers and surveyors. Across the northwest corner of this triangle Union Avenue twisted to intersect Hicksville Road. From there west the avenue curved as one of a few tarry cracks in the otherwise unbroken Hempstead Plains.

Today it is hard to visualize these plains as the only true prairie east of the Alleghenies. Yet the settlers of Hempstead in 1644 knew this broad savannah as 50,000 acres of treeless, grassy land; and some 16,000 acres remained barren and overgrown with beardgrass until shortly before World War II.

Always, during a dry summer, fires started on these open reaches. Usually the fires were local flare-ups, charring a quarter of a mile or so before they were beaten out or came to a road and died of their own accord. Sometimes the fields were set afire deliberately so that when spring greened the innumerable clumps, the whole tufted carpet would be visible and not contending with a past year's growth. But no matter how the fires started, after the land was burned over, we invariably discovered secrets kept by the tall, rusty grass: a kildeer's nest—just stones curved to a tiny cup in the ground; Indian paint pots; the steening of an old well; debris of all sorts.

After one fire had roared by, a charred wagon wheel, more than four feet in diameter and bound in iron, could be seen upon a rise. We rolled it home for sentimental reasons, letting it wobble and fall beside our garage. That was on a late summer afternoon, and there it lay into December, when Ambrose

Iris and Alonzo Gibbs

Whaley, blacksmith and local preacher, came upon it. Am, whose house and smithy stood under the trees where Union Avenue abruptly swings westward, sold eggs and apples in those days. He had retired in 1928 "to get rid of too much business," as he put it, and was then, in 1948, more than ninety years old.

We were one of his customers for a while—perhaps the only one. He would stomp down the slope to our house, keeping nicely in the furrows, his huge nose snuggled into his white mustache. As did all old timers, Am overprotected his extremities by wearing several windings of hand-knitted muffler, a hat with built-in ear muffs, two pairs of brown work gloves. The rest of his body seemed left to fend for itself, often

covered by only a suit coat over a woolen sweater buttoned up the front. Actually, out of sight, was a good quarter-inch layer of underwear. Nevertheless, this seeming neglect of the body proper gave him a spare look, and to see him, gaunt and gaited, crossing the stubble of a snowy field, was to see that antique figure of the almanac woodcut.

He was a big man; tall even in very old age, mighty in the shoulders, and with wrists as thick as fetlocks. At the village church his "A-men," delivered in varying degrees of approval, jarred many a sophisticated preacher loose from his sermon. And strangely, although he seemed to have eaten of the locust and known the honey in his hair, he did not possess that steady eye attributed to prophets of old and to those unflinching



Sketch by Alonzo Gibbs.

heroes of the romantic period. His blue eyes wavered. But, as Dickens knew, dishonesty will stare down honesty any day in the week.

Yes, Am said, touching the fallen wheel with his toe, he'd allow he had sweated on that rim in his wheelwrighting days. Then he began to recount how he had learned his trade among rough men in what he referred to as "the city." No, he had not always been deeply religious. His wife (a faded little woman half Am's size) had urged him in this direction, but he had gone on striving to find peace of mind and wrestling with his conscience. Then one night, coming on towards dawn, he had risen from his bed with a great Halleluia; and that morning he began a study of the Bible, followed by a long association with the yearly revivals at the Camp Meeting Grounds in Freeport. At length he was granted a license as a local preacher.

Am's forebears had been Plainedge residents since early times. His father, Joseph Whaley, a school trustee of Plainedge District No. 18 in 1849, marked his sheep and cattle, in 1842, with "a latch on upper side of each ear and a half penny on the underside

of off ear." (A driver in leading a horse walks on the left, which is hence the *near* side.) Am's mother, a child during the New York cholera epidemic of 1832, had been hurried by coach to relatives in the country, and had attended the Plainedge school. Am,

himself, had been born in the old homestead near the corner of Boundary Avenue and Hicksville Road in 1857. Yes,

(Continued on page 178)

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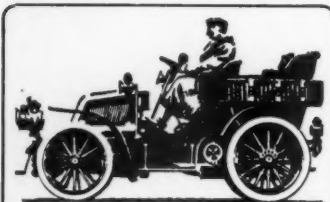
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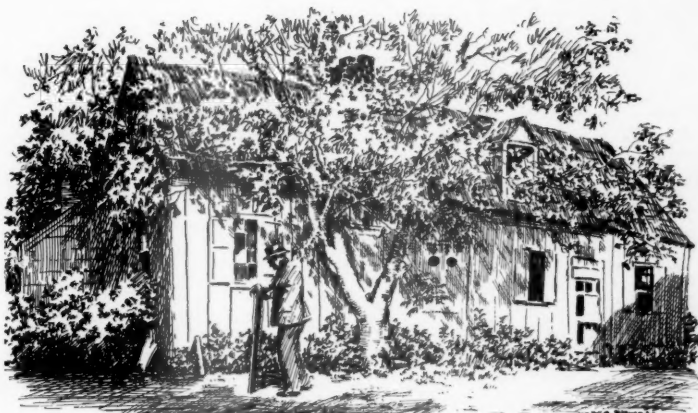
The Wrights and the Starch Works

Peter L. Van Santvoord

FEW FAMILIES have contributed more to the development of Long Island than the Wright family of Oyster Bay Town. While Josephine C. Frost was able to trace these people back to Thomas Wright of Norfolk, England, prior to 1547, his three grandsons are the first of the family to interest Long Islanders. Nicholas, Anthony, and Peter Wright, all born in England, emigrated to Massachusetts in 1635, and to Oyster Bay village in the Spring of 1653. Here the original purchase was made from the Indians, for six Indian coats, six kettles, and various other considerations. Peter Wright was the recognized leader of the purchasers, and, as Paul Bailey wrote, he is rightfully called the Town's father.

While Anthony Wright never married, both of his brothers left large families. One of Nicholas' daughters married Eleazer, son of Rev. William Leverich, and after his death William Frost, who was the Royal tax collector and founded the farm in Lattingtown which is now the Creek Club. Peter's sons included Job, who built the famous old house in Oyster Bay, and Gideon, who is reported to have married the daughter of Elizabeth Montgomerie, one of Gov. Thomas Dongan's cousins. The family was thus established with influential connections from earliest times.

While most of the descendants continued to live in or near Oyster Bay village, one branch located in the then village of Mosquito Cove, now the City of Glen Cove, where the original wing of the old Wright house was built about 1748. This was evidently the branch led by Zebulon Wright, who married Catherine Gritman, a direct descendant of Edward and Faith Doty, who came to America on the Mayflower. Edward Doty attain-



The Job Wright House At Oyster Bay

ed a certain notoriety in New England by participating in the colony's first sword-and-dagger duel, for which he was severely punished.

Zebulon's daughter Elizabeth Wright married, in 1820, Hendrick Vanderbilt Duryea of Manhasset, the enterprising gentleman who founded the Duryea Starch Works. The original plants were constructed at Oswego and Glen Cove in 1855, but the purity of the spring water soon led Duryea to concentrate his energies in the latter place, where he covered some 30 acres with factory buildings employing several hundred people. The plant was located on the creek, about where the Glen Cove City Stadium is today.

Here the corn was soaked and squeezed, the dried kernels being preserved as "starch feed," an excellent, though rather strong-smelling feed for cattle, sheep, and poultry. It was sold to farmers at 25 cents a bushel. After the Railroad reached Glen Cove in 1868, great wagons of this feed were hauled to the station for transit.

The starch itself was evidently of top quality. In 1862 it won highest approval as "exceedingly excellent for food" at the Second International Exposition in London.

Fourteen years later it received the gold medal in the International Exposition in Paris; and in the same year the Duryea display was one of the outstanding features in the Agricultural Hall at the Centennial Exposition in Philadelphia.

The factory was a family undertaking from start to finish. Duryea's seven sons—Wright, John, William, George, Hiram, Edgar, and Henry—all became wealthy men through their interest in the plant. They all built huge houses in Glen Cove, great architectural boulders in the Victorian style. The John Duryea house on Robinson's Hill is the only one surviving in its original glory. In the late 1800's the "seven Duryea brothers" were among the wealthiest and most famous men on the North Shore, with their houses, many servants, and fine horses.

Their father had secured support in other quarters as well. He persuaded William M. Weeks, who had built the original Glen Cove Landing and owned the Pavilion Hotel, to be one of the first investors. Hendrick also turned to his brother-in-law, Joshua Townsend Wright, who became president of the Starch Works. In addition to being a founder of St. Paul's Church,

Joshua T. Wright was a leader in the community. He was present at that famous 1855 court session in Glen Cove, held on the second floor of a store on the south side of the present Glen Street, west of the Pulaski Street intersection. The large crowd in attendance grew excited, and much shouting and foot-stamping caused the entire floor to give way and to crash into the cellar beneath. Several men were killed, and many others severely injured.

Joshua T. Wright was among the latter. Both of his legs were broken, and, set according to the imperfect methods of the day, they healed improperly so that he used a cane ever afterward. It may be noted that these canes, invariably with a round gold or silver head, were used by virtually all gentlemen at the time, being a sort of symbol of social prestige. Gideon Frost and Willet Weeks, who sat on Facing Bench at Matinecock Meeting at this time, carried them. Joshua T. Wright's cane was made of ebony, with an engraved silver head.

Joshua T. Wright was twice married and had four children. One of his daughters married Rev. R. R. Thompson, Pastor of the old First Street Presbyterian Church in New York and Chaplain of the Fifth New York Cavalry during the Civil War. His Church offered "Preaching every Sabbath at 10½ A.M. and at 7¾ in the Ev'ng. SABBATH SCHOOL AT 9 A.M. AND AT 2 P.M. Boys' Meeting every Sabbath at 3½ P.M. Weekly PRAYER MEETING Tuesday Evenings, and Weekly LECTURE, Friday Evenings, at 7¾." There is no doubt that Mr. Thompson must have been a man of ability to have secured this important post so early in life.

He was also a careful observer, as may be seen from a long letter he wrote to his father-in-law from the headquarters at New Market, Virginia, on April 29, 1862. On-

ly some portions from the letter are quoted here: "... For the last three weeks, we have been almost constantly on the march. . . The weather has been very stormy, and we have been compelled to march day after day, with the rain falling in torrents, and then, with garments thoroughly drenched, to lie out without food or shelter. . .

"Our march from Harper's Ferry to this place, has been through what is called the Virginia Valley. A more beautiful country, it has never been my pleasure to behold. Vast fields, covered with richest verdure meet the eye on either side, while here and there, large orchards containing thousands of peach trees covered with rich blossoms relieve the monotony of the scene, and give to the whole the appearance of a beautiful flower garden. . . Still there is a good deal of secession feeling here. . . From my own observation, I am satisfied that with all their professions of interest in the rebellion—ninety nine out of every hundred would gladly hail the return of the South to her old position in the Union. Virginia has erred, it is true—but she has fearfully suffered for that error. Towns have been laid waste—millions of property destroyed, and thousands of hearthstones made desolate.

"May God in His mercy hasten the time of her relief." (This letter was written from Gen. Nathaniel P. Banks' division of the Army of the Potomac, shortly after the Union

victories at Bolivar Heights and Winchester. A month later, being heavily outnumbered,

(Continued on page 190)

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Ancient Long Island - Part III

Sacred Burial Pits

We believe you will be interested in learning that up to the present time there are only four known Orient culture burial sites (considered sacred precincts for the dead)—and they are all at the eastern end of Long Island. One pit is located at Jamesport, two at Orient and the other at Sugar Loaf Hill in the Shinnecocks. All of these sites were found and excavated by members of the Long Island Chapter, New York Archaeological Association, during the years 1935 to 1941. Most of the work was handled by Mr. Ray Latham of Orient, Long Island, who recently shared the results of his excavations with State Archaeologist Dr. William A. Ritchie, together with the site collections that are on display at the Suffolk County Historical Society at Riverhead. We understand Mr. Latham is making a detailed report covering his complete investigations of the four sites. The New York State Museum and Science Service bulletin no. 372, *The Stony Brook Site and Its Relation to Archaic and Transitional Cultures on Long Island*, recently compiled by Dr. Ritchie, comment on the previous information given him by Mr. Latham and covers his own further archeological findings at Jamesport and Sugar Loaf Hill; also his excavations at the Stony Brook and Wading River habitation sites. (Only two of the four unique burial pits, Jamesport and Sugar Loaf Hill, were further investigated by the State archeologists.)

These burial sites are very important sources of Orient culture information and according to Dr. Ritchie to his knowledge no other graves of this particular culture have been discovered anywhere else. His recent additional investigations covering these

Hilda M. Turner

burial pits prove that a very stable and uniform Orient religious ceremonialism (known as Orient complex) concerning the welfare of the dead existed not only at the eastern end of Long Island for approximately 280 years (1043 B.C. and 763 B.C.) but also manifested itself much earlier in northern, central and western New York, radiocarbon dated from 2448 B.C. through 998 B.C. to 562 B.C. It is believed this Orient burial cult is related to the Early Woodland period and was a widely spread religious movement in the eastern part of the United States, reaching its climax in the Middle Woodland times.

Evidently at eastern Long Island an Orient culture group or groups were converts of this burial ideology for no cemeteries have been found near known settlement sites and there are no settlement sites in the vicinity of these four sacred burial pits. It is

very likely distant cult-inspired communities also brought their dead here for burial. Early cult tracts expressed an orientation toward the rising sun and may have influenced the selection of these east end sandy knolls, or mounds, so high they can be seen from the Sound, the bays and nearby waters, all easily accessible by water and all face the east and the rising sun. What a glorious and inspiring sight it must have been for them to watch the sun come up over the Atlantic horizon as it greeted another day at Long Island's "Eastern Gate!"

Orient Nos. 1 and 2

According to Mr. Latham at the Orient No. 1 burial pit there were no available charcoal specimens to determine its age but it differed from the other three as it had no large or major pits. Instead there were twenty-five deep graves which resembled the early Point Peninsular burial features at Honeoye Lake in On-

(Continued on page 182)



Long Island Indian Relics Found in Southold Town. Upper Left and Lower Right Are Sialite. Others Are Clay.

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(Continued from page 174)

the family went a long way back.

The old man could remember going to the first schoolhouse in District No. 18, composed of parts of the Towns of Oyster Bay and Hempstead. This little red schoolhouse had been built before 1814 and stood sidewise to Hicksville Road on a 54 x 59 foot plot, immediately north of what was later Am's small farm and smithy. The school term usually began on the Monday succeeding Thanksgiving Day and continued for weeks or months as circumstances allowed. Am's teachers in the 1863 through 1869 period were Preacher Burns who spent his Sundays in the pulpit, and a Mr. Smith who not only taught school but sold tickets at the Jerusalem Station (now Bethpage) whenever the infrequent trains of the Long Island Rail Road were due.

Around 1878, when Am was twenty-one, he opened a blacksmith shop under the maple trees of Union Avenue. In those days sturdy Morgan teams carted produce over a planked toll road, the Hempstead Turnpike, to Jamaica, and then on to the Wallabout Market in Brooklyn. A tow team was usually hooked by chain to the tongue of the heavy rack wagon. This team helped the regular team pull the load to a point about where Franklin Square is today, and then returned home. In warm weather the tow team continued on into the city. Am shod these horses. In the beginning he charged three dollars a team, but by 1928 the price had reached twenty-eight dollars.

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Bad weather, when the soil could not be worked, was the convenient time to bring horses to Am's shop. The farm boys came up the road astride chestnuts or black-booted grays. A feed bag served for saddle-cloth and saddle; another bag, worn peaked on the farm boy's head, protected his shoulders from the weather. Then while the animals waited under the dripping trees, the youths would dry out beside the brick forge and take a turn at cranking up the fan which served as a bellows. Am, surrounded by trash-iron, Norway iron, ash, hickory, harness, files, vises, hammers, nail rods (from which the horseshoe nails were made), forged a shoe (ready-made shoes came later), moving it with his tongs from forge to anvil before quenching out its glow. Then he would catch a hoof through the cleft in his leather apron, and jam the leg between his bony knees. Soon the roof was pared and filed down, the shoe fitted, the nails driven in at an angle and clinched along the sides. And throughout the whole procedure the fan twirled, the charcoal fire brightened and dimmed, the anvil chimed rhythmically, sparks arched away in brief trajectories, and the smell of burning metal mixed with the odors of wood and leather, with the scent of sweaty men and the musk of rain-wet horses.

Unbelievable as it seems, Am was one of the first men in Plainedge to buy an automobile—and out of a Sears Roebuck catalog! Later he drove a Model "A," never moving faster than a horse's trot, and in the last days steering more by dead reckoning than by sight.

He was ninety-six when he died. The last time we saw him, he sat outside his house

(Continued on page 180)

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(Continued from page 170)

My great-grandfather, another Jesse Merritt, traveled many hundreds of miles on horseback through the South and Mid-West with that Quaker preacher who eventually founded the Hicksite, as opposed to the Orthodox, branch of Quakers. The basic difference in the two lies in whether or not there is a formal ritual service under the leadership of an appointed minister.

George Fox, who first organized the Society in England around 1650 was a mystic who felt that there was the "Inner Light" or "that of God" in every man. (William Penn later joined in 1667.)

This latest fascinating issue also contained Norval Dwyer's **Nature Impressions**, which described the many natural beauties we all love along coastal Long Island. Far pleasanter to consider than that "progressive" highway intersection in Jericho, indeed.

These impressions are pleasantly different, too, from those received by Christopher Morley, probably, during those dreaded crossings over that trestle between Great Neck and Manhasset. His own sense of humor never seemed to fail him later when these things turned up in retrospect though.

This story by Mr. Jerolamon brought to mind a note Morley once sent my father wherein he confessed that, although he had always loved the good gray poet, Walt Whitmen was unforgiveable

(Continued on next page)

(Continued from page 172)

years old. His father had hired a photographer to come to the house to take a group portrait, and the family was all assembled on the front porch, when Elihu suddenly darted off to pick a chrysanthemum to hold in each hand. He would not have his picture taken without flowers! People still remember that it was his life-long habit to carry in his hand a flower or little plant or fruit to give to anyone he talked to, whether he was on a neighborly visit or on business.

The natural background for

the botanist and horticulturist is still available in Wading River, as it was a century ago in Elihu Miller's childhood. But the factors that impelled this one particular boy to carry his love of nature into his manhood, his vocation, and into his twenty-two years of rich living, were an intellectual curiosity along with an almost artistic sensitivity to the beauties of the wild and cultivated flora around him. It was a rare combination at the time of his birth in 1848; it is an even rarer combination today. And it is no wonder that Elihu Miller was called one of Suffolk's "grand old men" when he died in 1940 in the very house where he and his father

had been born, and where his daughter, Mrs. Norman J. Bruen, still keeps the old family traditions of hospitality and love of the beautiful.

(Continued from page 179)

on a summer's evening, his great frame still crowding a rocker. Old age had set his eyes to weeping and his mouth to drooling; his voice, always a wheezy treble, seemed to come from far away, and we shouted our words to him as a child might holler down a rain barrel. Only an echo of earlier days was left in him; and now only an echo of all those proud men and horses is left for us.

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18th Century Scraps And Documents

*A True Tale by
Kate W. Strong*

I had often wondered why, among the old family papers, there was nothing to do with the Revolution. So I was delighted one day when I came across a revolutionary list of Captain Rose's men. I have recently learned that this list mentions some men not elsewhere recorded as having a part in the Revolution. As this is of great interest to people looking for a revolutionary ancestor, I am copying it here: "South Haven September ye 6 1778.

"A return of Capt. Nathan Rose men that did not appear at Setauket before General Tryon to take the oath administered and not sworn.

"A Collam of the Sick; Lt. Hugh Smith, Daniel Bower, Jonah Huls, Serjent, Sanuel Robinson, David Robinson, Joseph Raynor Juner, Nathaniel Lain, Isaac Dayton, Joseph Terry, Henry Huls, Nathaniel Finch, Jeddeiah, Amas Addams, Sanuel Toby, Alexander Wiks, Ezekial Hedges, Obediah Reeves, Robbart Hawkins, Jonah Huls Juner, Nathaniel Brown, Benjamin Raynor, John Thomson, Tuthill Dayton, John Jean, Ezekil Homen, Daniel Jones, John Marvin, Marvin, John Smith, Zikil Osbon, Eanus Ronels, Edward Howell.

"A Collam from Home; Daniel Downs, Doxey Lane Jun, John Robinson, Ananias Smith, James Petty, Joseph Mather, Joseph Lane, John Finch."

Paper was very precious in those days, so often small scraps contained important information. I remember seeing one such scrap among a friend's old papers that stated that a certain person had buried six jars of gold and jewels belonging to a wealthy family but, as he didn't pinpoint the location, I was told they were never found. Another scrap is of interest as we are celebrating 300 years



since the organization of the church in Setauket. It evidently had to do with repairing the church after the Revolution:

"An account of what work hath ben Done to the Church in Brookhaven which should have ben Done by James Fanircy to Levilling the Rafterers and Lathing £00:18:00, to the Rafter peek £00:09:00, to putting up 74 studs £00:12:09, £01:19:09 , to uprighting the spire £00:06:00."

There is no signature so we do not know who really did

the work.

A good deal of money was given for the repairs, as I found in another list, but unfortunately after it was fixed up, it was struck by lightning and burned. The congregation met in a big barn which used to stand by the mill pond until the present church was built in 1811. The builders of the present church found the pulpit stairs uninjured and used them as attic stairs in a house in East Setauket. Two of the pulpit chairs are still in existence, their burned backs having been cut off, so there are just two six-inch posts left of the backs. The two silver communion cups made by Peter VanDyke, a famous pre-revolutionary silversmith, were evidently kept in a place of safety, as they are the treasures of the present day church.

Readers' Forum

(Continued from page 180)

to him in his statement that he had found reading Boswell's Life of Johnson was exactly like having to eat dough.

So, as long as we must remain on Long Island it looks as though we must eat our own share of the dough of the present day road engineers—although, better we were making it!

And all devoted Long Islanders will increasingly appreciate the truly refreshing pages of the Long Island Forum each month as pleasant temporary escape from the Long Island highway engineer's compulsory doings, all over our beloved but much bulldozed Long Island.

Gratefully,
JESSICA GRIFFITHS
West Islip

Editor's Error

We enjoyed the word picture of Mrs. Dwyer in the June Forum. She mentioned seeing two large trawlers netting bunkers off Westhampton Beach. We think

she was in error in that statement.

A trawler drags for fish from the bottom under power. A bunker fishing boat lies idle while the crew are out hauling their nets from seine boats.

R. S. ABRAMS
Bluepoint

(Editor's Note. You are right, Mr. Abrams, and so was Mrs. Dwyer originally. It was the editor's error.)

Rock Hall

It's always a great pleasure to read of old times on Long Island! I wish you could come to our old house, "Rock Hall" in Lawrence (now a historic monument).

Our father's mother was Mary Halsey Howell and she lived in the little old house (later owned by Mortimer D. Howell of the Howell House). She married Thomas Hewlett of "Rock Hall," so we love Westhampton.

MRS. LOUISE H. PATTERSON
Lawrence

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(Continued from page 177)

tario County, New York. A site known as Oberlander No. 2 in Oswego County, New York, is very similar to the Point Peninsular site, radio-carbon dated about 998 B.C. It is very likely that the Orient No. 1 reflects the introduction of the "Orient complex" mortuary ceremonialism into this area that had been manifested in inland New York and probably southern Ontario and elsewhere in the northeast for approximately 1,885 years.

The carefully preserved sample of charcoal taken from Orient No. 2 by Mr. Roy Latham was submitted to Dr. Ritchie in 1953 and a C-14 analysis dated it about 944 B.C. which corresponded with the later date given the upper level of the Stony Brook habitation site. At Orient No. 2 Mr. Latham found a large and main communal burial feature but here, and also at Sugar Loaf Hill, there were a few additional smaller pits while at Jamesport there was only one large oval pit. The main communal burial features that were found at these three locations may have been a unique elaboration of the burial cult at eastern Long Island. It is impossible to say definitely that there was but one big ceremony covering a mass burial at these three places or if the pits were open and roofed-over so that individual interments were added from time to time. However, the finding of grave offerings of fragments of stone or pottery throughout the pits at various depths made it look

as if the filling was done in one operation. Up to this time only stone cooking vessels had been uncovered but the finding of pottery-sherds or fragments at Jamesport, Sugar Loaf Hill and the upper level of Stony Brook prove that the use of ceramics (molded clay) came late in the history of Orient culture here.

It is believed the Virginia-North Carolina Piedmont area was originally the center for the stone pot industry in eastern United States reaching out to other sections through diffusion. There is a close similarity between the stone cooking vessels uncovered at eastern Long Island and those from southern New England in size, form and exterior finish. As there are no evidences of ice-transported boulders in the drift left here by the glaciers it is very likely the Long Island Indians had to lean on one or more of the numerous aboriginal quarries of Massachusetts, Rhode Island or Connecticut for their supply of soft stone for manufacturing their stone pots. It is also possible some stone pots were manufactured at or near a quarry site and the people here may have obtained them by trading with the New England tribes.

Sugar Loaf Hill

Sugar Loaf Hill is the highest point of the Shinnecock Hill group of elevations of sand and gravel that form part of the Ronkonkoma Ridge believed left by the Wisconsin glacier, the last of the four glaciers that visited Long Island. It is about 130 feet above sea level and commands a view of Shinnecock

Bay, the Atlantic Ocean and Great Peconic Bay and its height and accessibility by water may have influenced its selection as a mortuary pit by the Orient people.

The site was found and excavated in 1937 by the Long Island Chapter group and according to Mr. Latham they found an oval pit about 30 by 23 by 7 feet similar to those found at Orient No. 2 and Jamesport. There were two smaller pits close by, one containing the much prized red ocher. The other pit may have been intended for individuals who died after the filling of the main pit. On the floor were red ocher deposits surrounded by crematory hearths filled with bits of calcined bone and a cache containing celts (prehistoric stone implements or weapons), pestles (used for pounding), paint stones, a gorget (stone ornament to be worn) and more than 30 projectile points. (According to Dr. Ritchie, there probably were cremated human bones present at some of the mortuary sites but it is an error to think all calcined bones were human as the cremation of dog bones also

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was a significant element of the burial ritualism involved here.)

In the summer of 1956 Dr. Ritchie and two other State archeologists further explored the Sugar Loaf Hill site for additional information but earlier excavations had effaced the original pit structure so boundaries and exact location of the three original pits mentioned by Dr. Latham could not be determined. However, they were successful in uncovering an unmolested feature (Feature No. 1), an oval pit of 6 by 4½ feet with a depth of 33 inches, which gave no indication of it having been a "hearth" but did disclose burned material that had been brought in from elsewhere and poured over the contents of the grave.

There were two groups of grave goods or offerings at opposite ends of the pit and it is likely that a bundle or flexed burial had been placed between them but extreme soil acidity had dissolved any trace of human bones during the interment of approximately 3000 years. The larger of the two offerings was an accumulation of points, bannerstones, point stones, paint stones, quartz chips and a worked quartz pebble. Nearby lay an adze, probably used for chipping wood and a loose cluster of stone potsherds (fragments), some up against the walls. The smaller offering was a mass of broken and unbroken projectile points of various types, one having been used as a fire striker.

A radiocarbon analysis of burned material scattered over Feature No. 1 dated this site as 1043 B.C., the oldest of the four burial pits.

Jamesport

The Jamesport burial site was excavated by the Long Island Chapter during 1940 and 1941 and according to Mr. Latham this site only contained one oval pit 30 by 18 feet with a depth of 8½ feet and was situated on a high knoll belonging to the Harbor Hill Ridge overlooking Great South Bay. On the

floor near the eastern end of the pit the early investigators uncovered a five foot circle that was bordered with large three inch thick vertically set stones. Within the enclosure was a hearth containing charcoal fragments, burned human bones, many projectile points, several paint stones and portions of stone pots.

When Dr. Ritchie and other State archaeologists further investigated the Jamesport site they started their work at the opposite or western section of the burial pit. They found the aboriginal pit had been dug into clean white sand and quartz gravel "of striking appearance" — perhaps a further reason for selecting this spot for a sacred burial ground for their col-

lected dead. Two features were discovered below the level reached by the Long Island Chapter and charcoal taken from the burial material of Feature No. 1 was dated at around 763 B.C. that proved Jamesport to be the youngest of the four eastern Long Island sacred burial pits.

No postholes or habitation floor were found during the State excavations but Feature No. 1 disclosed a hearthlike mass of charcoal covering artifacts but there was no evidence that a fire had been kindled at its location. It is more likely the residue of a fire, remains of burned food, projectile points, stone pot

(Continued on page 188)

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Writing About Writing

BEFORE WE discuss this month's crop of books we'd like to offer our congratulations to the newly appointed Librarian of the Long Island Historical Society, Miss Helen P. Bolman, who succeeds Miss Edna Huntington. We've met Miss Bolman and found that she has not only fine qualifications but a great enthusiasm for her job. We wish her the best of everything.

IT IS WITH genuine pleasure that we can heartily recommend the fine novel "Tippy Locklin" by Joseph Meagher of Brooklyn and the book concerns that city.

Mr. Meagher's book is being compared to the "Studs Lonigan" saga and Betty Smith's "A Tree Grows In Brooklyn" but it needs no such comparisons for it stands by itself; a delightfully written yet realistic study of young Tippy and his friends with names like Duffy, Larney, McClary — people with wit, courage, good humor and a love for life. There's a mysterious gambler and the disappearance of his "Lucky Shoes"—there's a bit of violence, there's poverty and love but above all there's humor—a fine brand of wit that sparkles throughout some 380 pages.

The first chapter titled

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"How I Happened to Happen" describes the birth of young Tippy and how his father couldn't find his way home after going out for the doctor. Aunt Min is encouraging brother Kenneth to finish his prayers:

"I'm thinking of who to pray for," he said.

"How about your father and mother. And your uncles and aunts and little cousins?"

"I took care of the whole bunch while you were getting a drink of water," said Kenneth.

He goes on to explain that he hates his little friends but does bless the mailman and the Gas Company because his father works there.

Making peach brandy was an idea Mr. Locklin had, but the mash exploded in the cellar. Then there was Christmas Eve. The tree was too big and lopsided, Mr. Locklin smashed his thumb nailing the stand to the floor and while Tippy played "The Laughing Record" Mr. Locklin blew out every light in the house when he "hooked her up." They were in complete darkness, with the idiotic laughter of the record hooting at them whilst the boarders stirred restlessly above.

The arrival of Mr. Duffy who drives his own cab is a highlight. Tippy goes outside to welcome him. Mr. Duffy has a motto tattooed on his arm. "For God, Country, Mother and Girl Friend," which he told Tippy he "made up himself" — "That was when I was in the Navy."

"My father was in the Army," I told him. "The United States of America Army."

"Was they on our side?" Mr. Duffy asked. . .

He goes on to explain that he had an eight ball tattooed between his shoulder blades so he'd never get behind it and inquires if Tippy (aged six) is married. A negative answers exasperates Mr. Duffy.

"When are you going to quit horsing around?" he asks — "Cut out this cabaretting

around. Settle down and make some nice girl happy. What—you think you're too good for anybody. I seen your kind. Playboys. Rounders. Stay-out-lates."

Little Brown and Company are the publishers and they are to be congratulated.

A MOST interesting item is the Bulletin of the Underhill Society of America for June, 1960. This well printed booklet of 34 pages is primarily for the "family of more than 3,000 descendants of Captain John Underhill," but contains most useful material for all interested in Long Island.

There's a reprint of an article on Captain Underhill



Captain John Underhill

which first appeared in the Newsletter of the Society for the Preservation of Long Island Antiquities in February, 1959, written by Mrs. B. Langdon Tyler. Captain Underhill's battles with the Indians — his association with Lion Gardiner, his residence in Flatlands, Flushing, Southold, Setauket and Oyster Bay are all told about here.

There's also a fine piece on the "Captain John Underhill Monument" at Matinecock and its dedication by President Theodore Roosevelt; a bit by Paul Bailey on "That

'Massacre' at Fort Neck" and another on the "Old Homestead" at old Brookville where dwelt Thomas Underhill. There are profiles of prominent Underhills, etc.

The Society meets at the New York Genealogical and Biographical Society, 122 East 58 Street, New York 22, N.Y. where other Underhill books are available.

ANOTHER NOVEL chronicling the bizarre lives of the "arty" set in a Long Island summer resort—we guess at East Hampton since there are references to Jackson Pollock and the road where he met his death.

The author, William Murray, has a talent for very funny dialogue and creating outlandish situations. There is buffoonery and there is the tragic madness of the "genius" who creates a new Catechism. This is the third novel we've read this summer about the fast moving literary-artistic-publishing people who come to relax at the East End of the Island. It's odd and sometimes shocking, but it's head and shoulders above the other two in theme and talent. The "Self Starting Wheel" is Published by E. P. Dutton and Company of New York.

CONEY ISLAND is, perhaps was, known throughout the world. It first became known to Europe when one Henry Hudson sailed to it in 1609. With the advent of Steeplechase, Dreamland, Luna Park, roller coasters, hot-dogs and freak shows, its fame really spread. There are fascinating books about the Island. For example, "Good Old Coney Island" by Edo McCullough, who was a Tilyou, whose father owned shooting galleries and whose Uncle ran the Steeplechase. Mrs. McCullough gives a thorough background of the Island — its rough and tumble politics, wild women and whatnot.

Now comes author George Mandel's "The Breakwater" a probing novel of a poor Jewish community living in fear and squalor (for the most part) in Coney.

One hardly realizes that people actually live in Coney Island but if you read "Breakwater" you'll find that they live there, and during the thirties, lived dangerously in a troubled world. We get the impression that this was not all their fault but because of brooding, constant worrying and a wild attitude toward life they made their lives very difficult.

There are gentle Communists (this is a switch); murderous racketeers and a juvenile suicide. There's dialogue that crackles through the book like the sound of the shooting gallery 22.

There are the distant lights from Brooklyn; the roar of the surf; the massed humanity on the sands and the "vague ordors of brine, popcorn and charred wood."

Here's what it's like if you live in Coney Island.

"Before them the July sun, over Sea Gate at the Island's end, was salmon red and cooling but its heat was stored in the streets, radiating from parked autos, rising in visible, smokelike waves through which Zale crossed

(Continued on page 188)

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FOR SALE: "The Evolution of Long Island" by Ralph Henry Gabriel. A recent reprint of the scarce history of the social and economic development of Long Island. Ira J. Friedman, 215 Main St., Port Washington. Price \$6.00 net Post Paid.

FOR ALL the News of Huntington Township subscribe to the Long Islander, New York State's leading weekly newspaper. 313 Main Street, Huntington, L. I. Hamilton 7-4000.

FOR SALE: Revised and greatly enlarged "The 13 Tribes." Brief account of the Long Island Indians by Paul Bailey. \$1.00 post paid. Box 805, Amityville, L. I.

"WEATHER-HOUSE": Poems by Alonzo Gibbs, Long Island Poet. Cloth-bound. \$2.00 postpaid. Send to 15 Helena Avenue, Bethpage.

FOR SALE: A limited number of copies of "The Mailman Cometh To Jericho" by Linda Braner. Price \$1.00 postpaid. Write Mrs. H. Braner, 111 Leahy St. Jericho, New York.

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L. I. FORUM INDEX

The Queens Borough Public Library sells a complete index of the Long Island Forum for the years 1938-1947 inclusive, at \$1 postpaid. Also for the years 1948-1952 inclusive, at 50 cents postpaid. They may be obtained by writing to the Long Island Collection, Queens Borough Public Library, 89-14 Parsons Boulevard, Jamaica 32, New York.

FOR SALE: East Hampton history and genealogies of 47 early East Hampton families. from 1648 to 1953, by Jeannette Edwards Rattray. 609 pages. Illustrated. \$10. On Sale at the East Hampton Star, 153 Main St., East Hampton, Long Island.

Hercules

The famous figurehead, 8 feet tall, weighing a ton and a half, was carved out of cedar at a cost of \$1500 and placed under the bowsprit of the United States Navy ship-of-the-line Ohio, launched May 30, 1820, in New York. She lay anchored in the Brooklyn Navy Yard for 17 years and in 1837 was taken to Boston to be fitted for service at sea. Then for 40 years she had a lively history.

The Ohio was our flagship in the Mediterranean. She was one of the finest warships afloat in the world; 198 feet long, 2757 tons, did 13 knots. In 1883 she was stripped of machinery and rigging and sold to a Maine man for \$17,100. A month later she was re-sold to a syndicate of Long Island men for \$20,000. She was towed to Greenport and exhibited. Finally, stripped of metal and timber, she was dynamited at Conklin's Point, near Greenport, on July 26, 1884. A crew member was killed by an iron bolt when the explosion tore the fine old ship apart, so Charles A. Huguenin wrote in an article published in summer, 1955 in the New York Folklore Quarterly.

Some of the Ohio's metal was cast into a bell for the Methodist Church in Greenport. The figurehead, Hercules, was sold for \$10 to John Elliott Aldrich of Aquabogue. Miles Carpenter, proprietor of Canoe Place Inn at that time, bought it for \$25. In 1889 the inn was being run by Charles Conklin, whose nine year old daughter Lena, shown in the picture above, became Mrs. Henry Chapman of East Hampton.

The original Canoe Place Inn, which dated back to the 17th century, burned down on the morning of July 5, 1921. Julius Keller, who owned it then, rebuilt along the lines of the original. The figure of Hercules escaped the fire. It served as a shrine for many years due to the legend that any maiden who kisses Hercules on the forehead will be married within the year.

Hercules was moved in 1954 to Stony Brook, L. I. where he was freshly gilded and set on the village green near the restored Colonial shopping center and Three Village Inn.



HERCULES in front of Canoe Place Inn, Hampton Bays, in August, 1889, with little Lena Conklin and Nero.

Picture Courtesy of Harold Chapman

Readers' Forum

Family Traditions Die Hard

There must be many Long Islanders who, without knowing it, are related both to a pirate and a Mohammedan lady of the Sultan's harem. At least I would guess it is unknown to them, though they may prefer to keep it dark.

It is strange how a family tradition persists. Over the years and across the centuries, with new blood coming into the family to change the pattern, still a faint memory of a once well known fact remains.

As a child I overheard my grandmother and her sister commenting upon my cousin and me. "Their eyes slant when they laugh, like Jane R's did. That's because one of the family away back married a Turk; a Rush-

more, I've heard."

That speech stuck in my mind like a burr but even when family genealogy became my pet hobby and I concentrated on the Rushmores like a terrier after a rat, I could find no trace of the wily Turk. They all seemed to have farmed week-days, gone to meeting on First Day and inter-married peacefully with other Quaker families.

And then one evening my cousin, Herbert Seversmith, then president of the American Genealogical Society and who knows more than is quite decent about our ancestors, came to dinner. I showed him my family chart.

"It's wrong here," he said, "you do not descend from Thomas Rushmore's first wife; she was a Quaker. You descend from his 3rd wife, Anneke Hendrickson. She was named for her grandmother, Anneke Jensen van Salee who was a daughter of the Turk."

Then I knew what it feels like to discover a gold mine!

And now we go to the annals of the Dutch East India Co., The Source History of the Levantine Trade and various family chronicles.

In the early 1600's Jan Jansen (John Johnson) of Haarlem sailed from Holland in a ship of the East India Co. It was captured by pirates out of Fez (Salee) in Morocco. Jan turned buccaneer and by some hook or crook became master of the vessel. Later he was made Admiral of the Fleet by the Sultan of Morocco, Muley Zidan. He was known as Jan Jansen Van Salee and "married a lady of the Mohammedan faith" said to be a member of the Sultan's harem. Their son Anthoni Van Salee came to Nieuw Amsterdam in the early 1630's.

Anthoni, known as "The Turk" bought himself a "bouwerie" "above the Stockade" (Wall St.) It ran from Broadway to the East River and was listed as "Number 22, Bouwerie Van Anthoni du Turc." He married Margriete Reniers, in some accounts said to be a tavern-keeper's daughter.

Anthoni and his Grietze did not enjoy their bouwerie very long. I am afraid that some piratical and maybe Moroccan traits had descended to the Turk. In April, 1639, they were accused of being slanderers and trouble-makers and banished from the colony. The Turk sold his bouwerie and obtained a patent for 200 acres in what was later Gravesend, next the farm of Lady Deborah Moody. His life there was not exactly peaceful either.

It is said that he was a huge man and of immense strength. Finding two men in his melon patch one night, he lifted them off the ground, one in each hand, knocked their heads together and threw them over the wall. Probably his melons were safe thereafter, but such acts can hardly have endeared him to his neighbors. A grandson inherited his great strength and could carry five bags of meal, one in each hand, one under each arm and the fifth in his teeth.

And an item from Vol. One, Documentary History of New York: "To the Noble and Right Honorable Director General of Nieuw Amsterdam, Jan. 30/1659:

It is ordered that Anthoni Jansen Van Sale (e) be warned to drive in the Woods his horses, hogs and cattell the same as is practiced by others to prevent their eating and spoiling the pasture in the meadows." The 12th of May, 1659, The Turk was notified again to keep his "cattell" out of the meadow. The obstinate Turk would seem to have stretched the patience of the authorities as far as he dared.

His wife Margrietze died in 1669 after which he sold his Long Island holdings and moved back to Nieuw Amsterdam where he married the widow Metze Grave-nraet—and that was when he met his match! She got possession of all his property for herself and her children and the old man died soon afterward, in 1676.

His daughter, Anneke Jansen or Annica Theunis Van Salee—the Dutch changed their names each generation and it is lucky that they got themselves so care-

fully recorded in church records—married Thomas Southard, who had come from Plymouth with Lady Moody.

Their daughter, Margaret Southard, married Harmon Hendricksen (son of Hendrick Har-menzen, sometimes called Van Lendt because he came from Lendt in Holland!) And their daughter, Anneke Hendricksen married Thomas Rushmore, so grandmother was right, and the blood of the Turk, thinned down a little through the years—I hope—flows through the veins of some of the Johnsons, Southards, Hendricksens, Rushmores, Downings, Coles, Valentines, and doubtless many more.

What a long long way that tradition descended!

Edna Bruce
Los Angeles

Likes Magazine

I enjoy the Forum very much.
MRS. SIDNEY GERRODETTE
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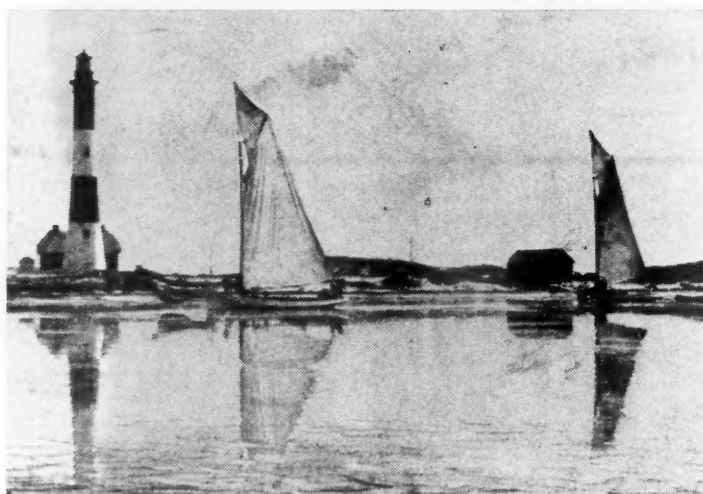
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The Fire Island Light

On March 3, 1825, Congress passed an appropriation of \$10,000 for the erection of a lighthouse on Fire Island, Long Island, N. Y. The following year, the lighthouse was built on the east side of Fire Island Inlet, on Long Island's south side. The illuminating apparatus originally installed consisted of eighteen lamps, with fifteen-inch reflectors, producing a white flash every minute and a half, the light being 89 feet above high water mark. In 1842 the light was refitted and the lamps being changed to fourteen, with twenty-one inch reflectors.

The lighthouse served as a beacon not only to protect coastwise vessels, but was the first light to be sighted by vessels sailing from England and other foreign ports. Later, a lightship was placed E.S.E., about nine miles from the shore.

At act of Congress of March 3, 1857 appropriated \$40,000 for rebuilding Fire Island Light and installing an illuminating apparatus of the first order, the Fresnel system.

Plans for the present tower were prepared under the direction of engineer officers of the United States Army. Work was begun during the summer of 1857, and completed in 1858. The light was on for the first time on November 1, 1858. The tower is located about 200 feet northeast of the site of the original lighthouse. It is built of brick,

(Continued on back page)

(Continued from page 185)

with Nannio over glutinous soft asphalt. On this side of Surf (Avenue) local residents sat sluggishly in groups before stores, and the voices of these people were interlaced with the creaking of amusement machinery back to the east and with the low boom of the surf to the south, so that all those sounds dimmed each other within a muffled tone resembling silence."

George Mandel has written a fine book, uncomfortable to read at times but ultimately satisfying. The publishers are Holt, Rinehart and Winston of New York.—C.J.M.

(Continued from page 183)

fragments, bannerstones, fragments of brown flint, quartz striker and fire-making set were brought into the pit and intentionally poured over the interred contents of the feature as a part of the mortuary ritual. It is also believed this was a non-cremated human burial but whether it was single or multiple is impossible to say as the extreme acidity of the pit sand explains the complete decay of any human bones.

The archeologists found Feature No. 2 about five feet south of Feature No. 1 but was much lower as the pit floor was not level. The original pit walls had been effaced but on an undisturbed portion was a huge streak of

the much desired red ocher with a mass of it on the white sand of the original floor. As charcoal stained sand covered Feature No. 2 it no doubt was the same as Feature No. 1, a "hearth where material burned elsewhere was deposited over the burial."

Thanks to the Archeologist we now have a clearer understanding of where the forebears of our American Indians came from, while the Stony Brook and Wading River habitation site excavations have given us a glimpse of the mode of living of early Long Islanders and the four burial pits revealed an elaborate burial procedure that existed at the eastern end of the island for 280 years.

There is no doubt that if the two-level Stony Brook habitation site had not been unmolested, and if it had not been scientifically excavated we would never have known how these people of Orient culture existed here. We also understand this investigation has given a clearer archeological picture of coastal New York and some enlightenment on cultural transition that connect the Late Archaic prepottery manifestations found in southern, eastern and other portions of New York, northeast New Jersey, Pennsylvania and southern New England with the ceramic culture belonging to the Woodland period. However, although this transition brought into these areas new ideas and material objects it did not change their general way of life of hunting and food gathering. The upper level of Stony Brook, known as Midden A, was a habitation site of this transitional period which was brought to light when its midden (debris) accumulation was examined. The only other such known site was excavated by the Nassau Archeological Society of Muskeeto Cove at Glen Cove, Long Island.

According to State Archeologist William A. Ritchie the excavations made by the New York State Museum and

Science Service at the Stony Brook site, supplemented by their recent work at Wading River, Jamesport and Sugar Loaf Hill have for the first time brought into relatively clear prospective the character and relationship between major Archaic and Early Woodland cultures in coastal New York. Before these recent excavations were studied it was thought perhaps some unknown Connecticut people periodically crossed the Sound to ceremoniously bury their dead on certain Long Island hilltops.

The fact that at least a few ancient Indians trudged over Long Island as long ago as 5000 B.C. and evidence that for about 2000 years, starting around 3000 B.C., others were wandering around here and inland New York; together with the knowledge that the Sugar Loaf Hill mortuary site was in use in 1043 B.C., the Stony Brook habitation active in 974 B.C. and 944 B.C., Orient No. 2 mortuary site also dating 944 B.C. and the Jamesport site with a later dating of 763 B.C. may not be exciting news to some people—but it is the first time any Orient culture history on Long Island has been definitely and accurately dated.

If there are any budding archeologists in your household they probably would be interested in getting the enlightening bulletin No. 372, *The Stony Brook Site and Its Relation to Archaic and Transitional Cultures on Long Island* by William A. Ritchie. It is replete with detailed information together with

photographs covering the sites, the method of archeological research and the artifacts uncovered. The address is: The New York State Museum and Science Service, University of the State of New York, Albany 1, New York, and the cost is \$1.00.

May we again remind you to be on the look-out for Indian manifestations that may upon scientific investigation prove valuable in disclosing heretofore unrecorded prehistoric life on Long Island. By reporting your "find" to Dr. Ritchie you really would be aiding the progress of science.

Amyville

I enjoyed very much the story of "Rogers, Stone and Bailey" in the May issue of the Forum. It brought back many memories. I lived those years in Amyville, knew those mentioned, and remember Mr. Bailey's coming to our town. Mrs. Bailey was one of my teachers. My Aunt, Mrs. H. H. Reeve of East Hampton, has given me a subscription and I shall be looking forward to each issue.

FLORENCE HOLZINGER
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MRS. CHARLES W. TAYLOR
Patchogue

My!

My! How this household enjoys the Forum.

PHOEBE THORNE DEMPSEY
Islip

(Continued from page 176)

bered, Banks was compelled to retreat from the valley, which was recaptured and devastated in the famous Sheridan Campaign of 1864.)

Mr. Thompson knew that his father-in-law would have a keen interest in any war news. Two of his other relatives were in service as cavalrymen, and Union sentiment was running very strong in Glen Cove. Many years later, the late Maurice Cohen discovered indications in the cellar of the Wright house that led him to believe it had been an Underground Railroad station.

The years following the war were those of great development for the Duryea Starch Works, as already noted. Hendrick Vanderbilt Duryea died in 1891, at the advanced age of 92 years, leaving to his children the management of his great enterprise. In addition to the seven sons, there was his daughter Cynthia, who married Richard Perkins, also a Mayflower descendant and ancestor of the present Perkins family of Glen Cove. The late H. W. Perkins was chemist in the factory. But soon after the turn of the century the plants were moved west, into the corn belt, and the heirs decided to sell their interests and stay on Long Island, where their descendants remain.

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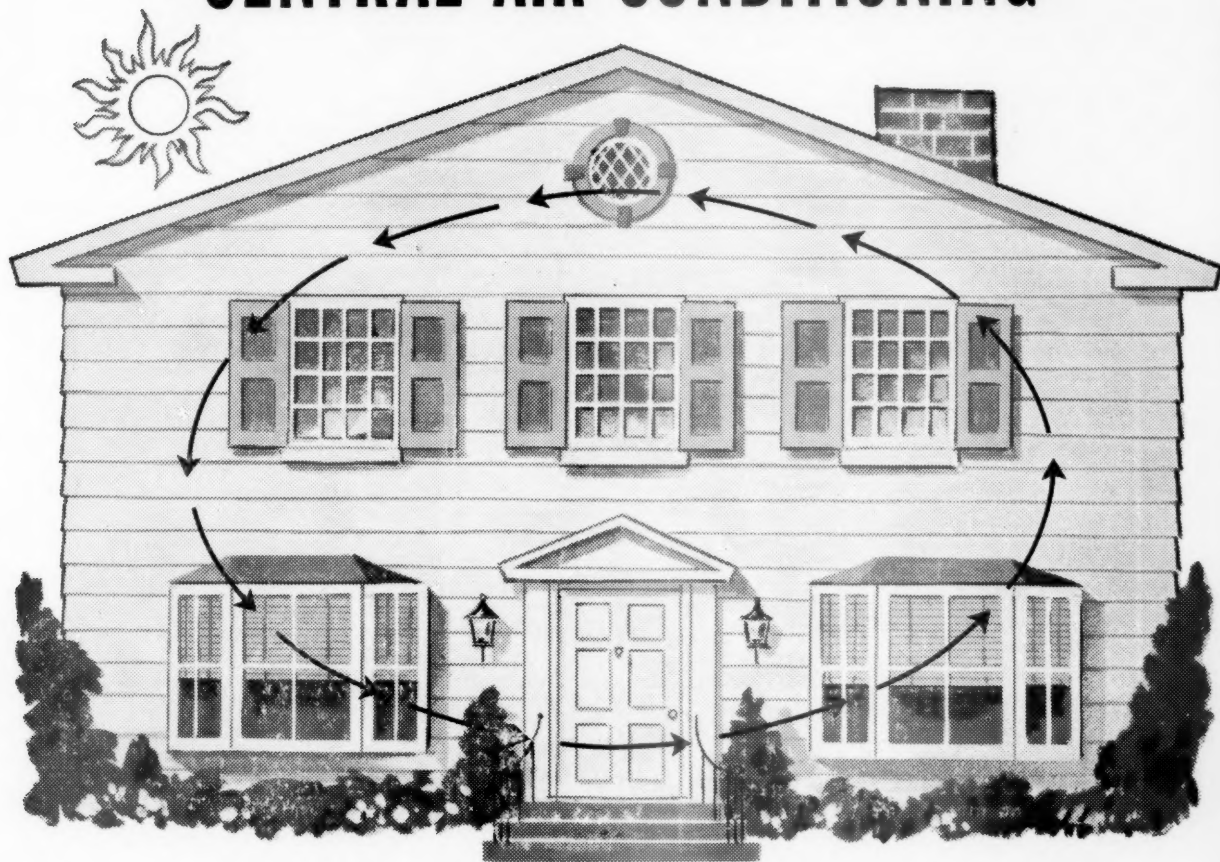
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**LONG ISLAND
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Readers' Forum

(Continued from page 188)

150 feet high. The light, 167 feet above high water mark, can be seen at a distance of nineteen nautical miles in clear weather, the observer's eye being fifteen feet above sea level. Until August, 1891, the color of the tower was yellow, or cream color, but at that time it was changed to alternate bands of black and white, each band being about thirty-five feet wide. In 1912, the brick work having shown signs of disintegrating, the outside of the tower was covered with a coating of reinforced concrete. The light has an intensity of 170,000 candlepower and shows a white flash of five seconds duration each minute.

In the earlier years of the lighthouse service, sperm oil was used in the lamps as the illuminant; about 1867 lard oil came into general use and continued at Fire Island until 1885, when it was displaced by kerosene. In 1907 the old style wick lamp was replaced by a 55 mm. incandescent oil vapor lamp; this type of lamp is still in service.

My great-grandfather, Capt. Eliphalet Smith, was keeper of the first lighthouse, about 1843. He was born Feb. 10, 1761 and died Dec. 8, 1846.

My grandfather, Seth R. Hubbard, was keeper of the second lighthouse after he came back from the Civil War, about 1867. He was born 1844, died 1912.

I have seen the flash of Fire Island Light from Long Beach many times, and have seen the Atlantic Highlands flash, also, and the Sandy Hook Light.

My uncle, Capt. Harry Smith, was a captain of the Point O' Woods Life Saving Station for about twenty years.

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Warning!

The erudite Charles Wilson who, in the July issue, gave several bizarre meanings for place names on Long Island. If he isn't careful he may die laughing at himself.

BARBARA D. FROGEY
Pittsburgh

